# SERVICES AND SERMONS.

What Was Said by the City Shepherds Yesterday.

Frothingham and Talmage on the Wailings of Wall Street.

HEAVEN AN EVERLASTING POORHOUSE.

Lessons on the Trials and Temptations of Business Men.

Universalism and the Evangelical Alliance.

Church Consecration at Huntington.

#### LYRIC HALL

Faith the Transfigurator-The Late Financial Failures in Wall Street-Sermon by the Rev. O. B. Frothingham, There was the usual large and fashionable congregation at the services yesterday morning at Lyric Hall, opposite Reservoir square, on Sixth avenue. Rev. O. B. Frothingham preached a discourse on the subject of "Transfiguration." It was true that the exercise of certain faculties transfigured the countenance. They shed around them an athosphere almost healing. The old artists were right when they painted a halo around the heads of their martyrs and Madennas. Let us this morning speak on the subject of glorifying faith, but first of all, disclaim all intention of carrying tnem into regions of speculation. He was himself

and they were modern men and women. You must be impressed daily with the fact that humanity needs something to lift it up. Men and women are not the children of wisdom. They are more simple than learned, more selfish than gen arous. The drag is still downward. Sensuality treachery, lust and avarice pull down. Consider for a moment their disfiguring power on human nature. How many men and women are on the becoming mere animals. Look at the power of intemperance. Does that transfigure the sountenance? Look at the animal countenance, the bloated face and the fetid breath. See the power of lust. See how it crushes down the brow, expression to the whole face and plants an ugly mountain on the back of the head. We notice the evil power of greed for money. It turns the noble man into an instrument for coining gold. Ah, how shall we counteract such influences as these? This is the great

shall we counteract such influences as these? This is the great

PROBLEM OF HUMANITY.

What shall do it? Beauty, intellect, civilization—they are ever so slow. The power must be faith, quiet, passionate, powerful faith. It must be faith that exhibits the whole drama of redemption—angels on one side, flends on the other, heaven above and hell below. He was thusking of the deadly apathy of mankind, of the non-existence of moral force. There were so many people good and respectable who fell just short of what they should be. They seemed to be in total ignorance of that they are sent into the world to accomplish. This apathy was worse than just, or greed, or avariee for in them there was life, which may be turned in a better channel, but what is dead is lost forever. Every trade and calling had its poetic side, but how hard it is to see it. Business has its ideal side, the merchant, inventor and manufacturer are sach a

It is the merchant's high function to distribute the bounties of God all over the world. He carries to the extremest desert the products of the rich and iertile plains. There is no person on the earth whose function is higher; but how few know that they have a divine mission. After further expansation on this thought, and showing the ideal ideas of many other of life's duties which seem so pressie, he went on to show that the life of the Gospel minister, which ought to be all ideal, was not.

was to commune with the great minds of the past, to be exempt from the trials and temptations of business, to interpret the Word of God and to try and raise humanity to a higher plane. But his real cares were not quite so elevated. He has so many sermons to write, so many infants to baptize, so many lovers to marry, and then he has to adapt his words to the opinions of his congregation, so as to avoid effending the rich and infunntial, and the whole time has to keep battling with his conscience. Now, to overcome this prosaic learure of life, and so be able to catch sight of the terms side, was the

teature of life, and to be able to calon sight of the Mernal side, was the END AND AIM OF RELIGION.

Not from culture, but from faith, must the transaguration come. Faith keeps in mind the ideal feed. It matters not whether it is a single God or a triune God. The substance is all. The word "god" stands for beauty, power, development, perfection. When we say "God" we mean that invisible power which works inevitably for truth and good. Faith cherishes that ideal. To be without inis thought of God is to be without the nohlest shought of life. Such thoughts were outlets from the narrow cares of business. They enlarge our sid world to the dignity of a

LINK OF THE ETERNAL.

Every man knows that he is a definite part of a rast plan, and on him, therefore, reste the heaviest responsibility. He must have a sense of dignity and worth that nothing can take away. Could some men have believed in this those vast frauds that anye so lately been committed would never have even been conceived.

## ST. JAMES' ROMAN CATHOLIC CHURCH.

Lecture by the Rev. Dr. Henry A. Brann—The Necessity of Religious Education as well as Secular Educa-tion—The School Question and the Bible in the Schools Elaborately Discussed-References to Banks and Detal-

that man is a taught animal. This is so true that even the educated physician or lawyer atways rails in another of his profession in his own case, the instinct of man being that an external counsellor or teacher is ever necessary, no matter

what may be our age or outbure.

The first educator of this human animal is the mother, even more than the father; and we shall gother, even more than the mether; sod we span and in what Providence expects her to teach the basis of all education. Now, God commands the mother and nature prompts her to teach the child its prayers, as well as the way to walk or talk, thus combining the religious as well as the socolar element in the sducation of the child. The Doctor developed this point, and deduced from it the natural as well as divine precept of blending the religious with the secular "synchronously," as he said, in instruc-

who has powers delegated to him by the parents because they have not the ensure or the capacity to educate their children perfectly. If parents had leisure and education themselves they would naturally and by choice be the only teachers.

What kind of education do parents want for their children?

They want religious as well expression education.

what kind of education do percite what their children?
They want religious as well assection education zor them if they care for their children's source. This is the Christian idea; and by the Christian idea is meant the Jewish Protestant and Catholic idea. The Jewish idea is the Christian idea undeweloped. No one denies that Catholics want it. If you ask the Evangelical Alliance or any competent Protestant synco or convocation it will assert the necessity of having the Bible read in the school; and this is simply asking that religion be taught these.

and this is simply asking that religion be taught these.

The infidel idea is that education should be essentially secular and godiess. The Spartan system of Lycurgus, as expounded in Pintarch's life of that great legislator, was godiess—or rather the State was made the god of the child. This is the present Bismarckian idea; and, to a great extent, the Kapoteonic fidea. But see to what it led Kapoteon. This system makes good bookbeepers, but bed citizens. The crashing of banks, the robbery of firms, &c., show so common, show us what a nestion of books, keepers will become. An infidel findion, taught in insidel schools, will eventually learn only and the fact that the majority of the citizens still agree with the conservative Catholic Church in demanding the recognition of the Christian religion in education gives hope for the future welfare of our Republic.

Public.

It is a falsehood that Catholics, as a Church, are opposed to the Bible in the public schools. epposed to the Bible in the public schools.

CAPROLIOS WANT THE BIBLE,
but not an admiterated and corrupted version.

Put the Catholic Bible and the Catholic catechism.

which explains the Bible, into the school, and ne Catholic will object to them.

Catholics agree with Protestants in opposition to infidel or godiess schools, but they cannot consent to have their children Protestantized or made infidels in the so-called public schools, by money, teo, partially taken out of their own pockets.

The objections to the present public schools are—First, they are Protestant. If you make them infidel we shall object more. To say that schools are not sectarian because they are anti-Catholic and all the sects are recognized in them and a principle common to all of them impliedly taught in them by the reading of an adulterated Bible is a dodge.

them by the reading of an adulterated Bible is a dodge.

Second—We object because the present public schools are too extravagant, by being under mere political control. The political make money out of the schools by contracts, i.e. I know a public school which ceets the State and city \$7,500 a year, whereas it should be managed for less than half that amount. There are hardly 120 children in it. Politicians should not have the control of education for reasons plain to be seen.

What, then, shall be done to satisfy the just claims of Catholicity? Some will say, let the State let education alone altogether and give nothing to any school;

and let each denomination educate its own children by voluntary contributions. But the sects will not consent to this. The Catholic Church alone would profit by it, for where all religious denominations are equal the strong faith and discipline of the Catholic Church wins the battle. All the sectarians know this, hence their unwillingness to stand without State aid for education.

If, then, our Protestant brethren want the present public system of education to exist in the interest of their belief—though eventually it will be in the interest of infidelity—all Catholics demand is

A SHARE OF THE SCHOOL PUND.

Justice and honesty should compet the State to aid the Catholic schools as well as others, or else to aid none at ait. ABOLISH ALL SCHOOL TAXATION

### CHURCH OF OUR SAVIOUR.

Universalism and the Evangetical Alliance—The Exclusion of the Sect and the Criticism of its Representative— The Church of the Future and its Characteristics-Sermon by the Rev. J.

The Society of the Church of Our Saviour, until the completion of their new edifice, are worshipping in the Hall of the Hand Club, corner of Broadway and Forty-second street. The pastor, the Rev. J. M. Pullman, preached last evening on the subject-"Universalism and the Evangelical Alliance."

The reverend gentleman selected as his text the fourth, fifth and sixth verses of the twelfth chapter of I. Corinthians-"Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." He said:—The reason why I take up this subject at this time is that the Universalist Church is excluded from taking part in the meeting of the Evangelical Alliance. held to be unevangelical because we deny that any human soul will be finally and irretrievably lost. We deny the deity, but affirm the divinity of Christ. We deny the efficacy of the atonement as a blood sacrifice, but affirm it as the reconciliation, not of God to man, but of man to God. We deny the scheme of various punishment, but affirm that constitute the ground for our exclusion from par-ticipation in the deliberations of an assembly with many of whose objects we have the warmest sym-pathy. We desire to make common cause with all forces that work together against whatever is at enmity with man's welfare, and we are sorry, not for ourselves, but for the Alliance, that it fails to

ek our sympathy and co-operation. The speaker then gave a historical sketch of the

that the opportunity was offered for a larger statement of Christianity, as interpreted by Christian experience, than had ever before been made. By overlooking this opportunity the promoters of the Alliance gave it the character it has since maintained—namely, that of an alliance for mutual protection and defence. A compact made under such pressure is sure to be broken when that pressure is removed. Again, the object of the Alliance being to promote Christian union, it should have navived the largest branch of the Christian Church to join it, no matter that the co-operation would have been refused. The main fact that the Alliance placed itself, at the outset, on high and broad ground, would have reacted on its subsequent history with most favorable effect. From these two fundamental errors sprung afastal defect—namely, the look of practical power. It has not been able to suggest any practical scheme for the advancement of its objects.

Its CHIEF CONTRIBUTION to the welf and the state what, in his judgment, was the chief among the roal grounds of Christian union. The true evangelical alliance, the real church of the future, that offers a platform on which all sincere souls can atand, will have these characteristics. First, truth seeking, in the spirit of a love of trush for its own sake. It will be more willing to learn than to dogmatize, be fatthful, open eyed, receptive. It will not aim to understand all mysteries, all knowledge, but to have undenlationer of the soft under the dominion of evil as is the divine love which will have it cleaned and saved—saved, if necessary, "so as by fire." The second characteristic will be love hinch cannot rest until it makes its object worthy of it. Again, the Church will not be a society to hand down from age to age the sacred formulas, but will apply to all religious opnions Christ's test, "My main runis thall ye know them." When the word "evangelical" broadens in the conception of those who now make it a term of exclusion to the measure of the salate of the fulness of Chri by its fruits, and I repeat the prediction of another that although the Universalist Church is not invited to participate in the meetings of the Alliance, Universalism will be these uninvited.

## FRENCH EVANGELICAL CHURCK

The Salvation of All Sinners Through Jesus Christ-Sermon by the Rev Dr. Reichel, of Switzerland.

There was a numerous and very respectable congregation at the French Evangetical church, in University place, yesterday morning. Rev. sr. Reichel, of Montmirail, Switzerland, a delegate to the Evangetical Alliance, preached the sermon. He took his text from the First Epistic of St. Paul to Timothy, first chapter, fif-teenth verse—Amongst the words of Jesus Christ which He had bequesthed us, he said, there was none so inspiring and so truly giorious. The truth that Jesus had come down to save all sinners was sure to be received with universal credence. Millions and millions of hearts, infinite mutitudes of sinners, were sure to receive this that Jesus had come down to this earth to save the sinners of the world. But why treat upon this elementary and, as it would almost seem, rather threadbare subject? It was not so generally exhausted as a great many seemed to think. simple feature was not only the foundation of the vast edifice of their faith, but also the radiant crown that shone upon the roof. Jesus had come down

down

TO SAVE ALL SINNERS.

This was the first declaration of faith. He was a sinner, Jesus said; not only a sinner, but also a great sinner. The first sinner, but also a great sinner. He declared that there was no one who was more crushed under the weight of his owd sin than He was Himself. There was no one who more keenly felt how great a sinner he was than He did Himself. He said it was with dread that he noticed the sinful thoughts of his heavy.

The simplicity of a cause was all that was

necessary to save the greatest sinner. Jesus had not come to see if man was in the condition to be saved, but He came to see whether man required to be saved. Their sins and their weaknesses, Jesus had taken them all upon Himself. He accomplished His glorious work for them in after to save them. Yes, He would save them, great sinners though they were. But why? Because it was the will of the divine Redeemer. He saves the sinner; but for what length of time, you ask? For eteralty. He folds thee, who art disgraceful and abominable, to His divine heart.

THE OFEN ARMS OF THE REDEMMER

receive thee, miserable sinner. They might have work more difficult than to receive with the simplicity of a child's heart this gracious offer of salvation. Jesus did not tell them, "I shall save thee to-morrow, I shall forgive thee to-morrow if thou wiit do this or that." No. He says, "I shall save thee to-day, I shall forgive thee to-day, whether thou art worthy of it or not." By a sigh for Jesus, by an ardent glance directed to the Redeemer, the sinner was saved forever and forever. Jesus had His Justice. On His throne of eternal Justice there was but one law, and that was the law of eternal love. This was not all. Jesus did not only save the sinner, but He also sanctified him. What was the true ideal of the Christian? One who loved but for Jesus, who had Him in his inmost heart and whose every thought was devoted to Jesus. Ah, but that was merely an ideal picture, and how miserable was reality! Here their lives were but imperfect loves without Jesus, but yonder they would love under the very throne and

But this naive confession of a sinner, was it only the first, was it not also the last word of a true servant of the Lord? It was true they lived with the simplicity of children while they were children they ought they to have the hearts of children when they were men? Yes, like children they ought to be at the feet of the Saviour and thank Him for having come to save all poor sinners. Could they forget the example of Faul and of all the other first and faithful servants of the Lord Jesus Christ, crucified for all poor sinners. This was the first grand principle of their faith. This principle would give them strength of mind to renounce the good things of this world, to sacrifice everything for Jesus. The true Christian could glorify his life and his death by his faith, God was faithful. He improved and elevated men. Did they not see men who grew better and wiser and more faithful

just as the branches of trees were more and more loaded down with fruit the older they became? Yes, Jesus had come to the earth to save the sinners, of whom He was the first. Might He give them the heart and faith to love for this glorious salvation. Amen!

### WEST PRESTYTERIAN CHIECH.

Paul's Lesson of Love-Sermon of the Rev. Joseph Parker, D. D., Pastor of City Temple, London. The solemn tenes of the matin bell called together

yesterday an attentive and devout, if fashionaole, congregation, to worship in the West Presbyterian church. The day was the Sabbath of the Lord, and Nature put on her loveliest seeming under robes of green and gold, as if to welcome to his pastor of City Temple, London, who was announced to preach in the church of the Rev. Dr. Hastings. Dr. Parker took for his text the sixteenth chapter of St. Paul's Epistle to the Roman's, commencing, "I commend unto you Phebe, our sister, which i the servant of the church which is at Cenchrea." The preacher read nearly the whole chapter. He then eloquently expounded the theological meaning and import of the inspired writer's injunction, "Greet the Church, salute my best beloved, salute

"Greet the Church, salute my best beloved, salute one another;" and asked, Is not this an anticlimax? Have you read the Epistle to the Romans to the end? Paul sends

A SIMPLE LOYING SALUTE
to his friends. Is this beginning an anti-climax? It invites us to inquire into the use of the names in this book of the Bible. Do they form a catalogue or a covenant? We should join in a careful study of this message. We should not have known Paul so well had he not written it. Is he gentle and peaceful at home? Is there tenderness in his words, affection in his actions, and charity in all his ways? Do we attend to his admonitions, study his instructions, ponder his writings? Do we know them? No! There is no man in this house who can repeat three verses of this chapter. I cannot do it without looking at the book. Some have a memory for names. Others possess no memory for anything outside of the heart, we must have a memory of the heart as well as of the brain. On the tablet of our affections, never to be effaced, must be engraven the words of St. Paul St. Paul is celebrated for his arguments; St. John for

to no urselves, but for the Alliance, that it is seen to make the soft of the seed of the seed that the seed of the seed and stated tist objects to be to agree upon some avowed plan of christian union, by which sectarian strife could be avoided and Protestant sects might make common cause against Romanism on the other. His reasons for criticising the objects and methods of the Alliance were threefold;—First, sympathy with all efforts for true christian union; second, high regard for the real work of the sects represented in the Alliance; and, third, for the philosophical interest in the development of sectarianism; in collary wire changed the sector represented in the Alliance; and, third, for the philosophical interest in the development of sectarianism; in collary wire changed the sector represented in the Alliance; and, third, for the philosophical interest in the development of sectarianism; in collary wire changed the sector represented in the first meeting of the Alliance in 1846 may be gathered from the fact that, in the course of the meeting, the question on the admission of Universalists and slaveholders came up at the same time. The discussion was carried on with closed doors. The result was the question of the fallowship of siaveholders came up at the same time. The discussion was carried on with closed of the temper and space of the section, while the article oxedity of the Alliance on the ground that its efforts to promote Christian union were mechanical and not vital. The nine articles adopted as its basis show no advance on the ground that its efforts to promote Christian the could cancel all differences by ignoring them. It was a mere of the world that the copies of the could be compared to the could Fame. We can write our wishes and aspirations in Christian hearts; we can indicate the Christian chivalrousness, courtiness and magnanimity that belongs to the Church. She asks us to assist in humble offices—to be succorers of hearts. This chapter of salitations further teaches lessons of faith, lessons of fear in the Lord—"Salute Tryphena and Tryphosa who labor in the Lord." We cannot all labor to an equal extent in the Church, but there is room for us. Though little in itself, what we do will be acceptable. The question is, What are we doing? Are we adding our mite to building up the Church? Are we seeking salvation through the Lord? "Salute one another," that ye may have peace; for if the Church be not at peace with herself it is of very little importance what reputation she bears in newspapers or magazines. Love one another. A man during life is not always of the same mental or moral capacity; let him have faith and his gifts will be magnified. Slavery is dead and the Union saved; so let the Church triumph over the evil one. No man can live up to his prayers or wishes. In the iervor of his worship he paints the ideal he would be; in the trips and stumbles of every-day life he appears the weak creature he is. But let us hope much from the mercy of the Lord—miliupon each other's neck and weep and pray.

really believe their prophecy. But I thought it would be appropriate to-day and useful for me to talk about the trials and temptations of our business men and try to offer some curative prescriptions. In the first, place a great many of our business men feel ruinous trials and temptations coming to them from small and limited capital in business. It takes now three or four times as much money to do business well as once it did. This temptation of limited capital has ruined men in twe ways. Sometimes men have shrunk down under the temptation. They have yielded the battle before the first shot was fired. At the first hard dun they surrendered. Their kneess knocked together at the fall of the ancial peril. They did not understand that there is such a thing as herotism in merchandise, and that there are Waterloos of the counter, and that a man can light no braver battle with the sword than the can with the yardstick. Despondency coming from limited capital blasted them for this world and the world to come. A great many of our business men are tempted by the pressure of business to over anxiety and care. Men who are living on salaries, or by culturing the ground cannot understand the wear and the tear of body and mind which our merchants are subjected to when they do not know that their livelihood and business honor are dependent upon the uncertainties of the next hour. This excitement of the brain and this corroding care are sending many of our best men in mid life into the grave. They find out that

WALL STREET DOES NOT END AT THE RAST RIVER. It ends at Greenwood! Their lives are dashed out against the money safes. They go with their stores on their back, and they trudge like camely sweating from Alepop to Damascus. They make their lite a crucifixion. They stand in society so many suicides. It is time for you to begin to take their lite a crucifixion. They stand in society so many suicides. It is time for you to begin to take their lite a crucifixion.

many suicides. It is time for you to begin to take it a little easier. Do your best, and trust in God for the rest.

Then, again, a great many of our business men are tempted to neglect their nome duties. It is often the case that the father is morely the treasurer of the family, a sort of agent to see that they have dry goods and groceries. The family table, which ought to be the place for pleasant discussion and cheerfulness, often becomes the place of peritous expedition. If there be any blessing asked at all, it is cut off at both ends with the hand on the carving knife, ready to go on with something else. The father must sometimes lose his dignity and unlimber his joints and play with his children. Make your home attractive. Your children will be captivated by the GLITTERING SALOON OF SIN unless you make your home a brighter place than any other place on earth to them. Teach them that religion is great gladness, that it throws a chain of gold about the neck, that it takes no spring from the foot, no blitheness from the heart and no ring from the laughter. The great need is more consecrated, happy, Christian homes in Brooklyn.

I remark again that a great many of our busi-

and no ring from the laughter. The great need is more consecrated, happy, Christian homes in Brooklyn.

I remark again that a great many of our business men are tempted to put the attainment of money above the value of the soul. It is a grand thing to have pienty of money. The more you get of it the setter, if it comes housely and goes usefully. When I hear a man in a canting trade against mousy—a Christian man—as though it had no possible use on earth and he had no interest in it at all, I come almost to think that the heaven that would be appropriate for him would be AN EVERLASTING POORHOUSE.

Let us recognize the fact, however, that while there is a lawful and profitable use of it, money cannot satisfy a man's soul. It cannot unlock the gate of heaven. Salvation by Christ is the only salvation. Treasures in heaven are the only incorruptible treasures. However fine your apparel, the winds of death will futer it like rags. A homespun and threadbare coat has sometimes been the the winds of death will flutter it like rags. A homespun and threadbare coat has sometimes been the shadow of coming robes made white by the blood of the Lamb. Oh, my dear hearers, whatever you lose, though sup house go, though all your earthly pessessions go—may God Almighty, through the blood of the everlasting covenant, save all your souls! "What is a man profited if he shall gain the whole world, and lose his own soul ?"

#### PLYMOUTH CHURCH.

Our Sailers-Sermon by the Rev. H.

Mr. Beecher's church was quite well filled yes-terday morning in anticipation of an interesting discourse, entitled "Our Satiors." But Mr. Beecher's congregation must be hard to suit, for a great deal of disapprobation was expressed by some of the members at the handling of the subject. The pulpit was filled by the Rev. Dr. Loomis, D. D., late Secretary of the American Seamon's

Society. He said:The text to which I call your attention this morning is Psalms xlv., first clause of the twelfth verso-"And the daughter of Tyre shall be there with a gift." My discourse can be divided into three heads. Where shall she be who is the daughter of Tyre, and what is the gift she brings? Pirst, where shall she be? Most of the Hebrew poetry is lost in the translation; the poetry was an inspiration of the Holy Ghost.

It is almost impossible to translate poetry from one language into another, and you will not think this translation. This psalm is generally called "The Prediction of the Messiah;" the first verse is a simple introduction to the poetry. Our translation is, "My heart is inditing a good master;" the

original 18,

with good matter." Second, "I speak of the things which I have made touching the King; my tongue is the pen of a ready writer." So much for the introduction. Then opens properly the poem in the second verse, "Grace is poured into thy lips," He seems to see Him as the divine orator, the revealer of heavon and inmortality to man; had he been with Christ at His baptism, had he entered with Him into that Jewish synagone, had he gone down with Him to the Sea or Galikee and behald the wonders performed there, or at the close of His ministrations had he gone with the high priests to arrest Him and returned without Him—I say had the poet seen all this he could not have condensed the whole thing better than he did in saying,

"GRACK IS POURED INTO THY LIPS."

Now you would have supposed that one so element would have been proposerous; but no: in

errand boys, and they have gathered in some, but the Church must help in this matter. I do not preach a begging sermon; I do not ask charity. I ask dividends for some of the treasures that you have used for a long time. Don't talk of charity when you ask contributions for the men of the sea. How much owe we the men who, during the four years of the rebellion, held the rebellion with iron grasp? How much owe we to the great King who poured out His blood like water? As much as you have done for this cause, you have not done enough yet.

#### CHURCH CONSECRATION AT HUNT-INGTON.

Interesting Religious Gathering and Ceremonies in the Tar and Feather Community-Sermon by Bishop Lough lin.

HUNTINGTON, L. I., Sept. 21, 1873.

Ten or twelve years ago the Catholic community of Huntington was a rather dissolute set—not that they ever tarred and feathered anybody exactly, as members of some other congregations in the place have done since—but they were comparatively shephordless sheep, whose worst faults were, perhaps, that they were too fond of whiskey and fighting. They rarely if ever had a chance of attending mass, for the parish was nearly as large as the county, and the young priest, who had but recently taken charge of it was on the travel all the time, like a circuit judge. Indeed, courts were held oftener than masses in the county in those days. Huntington managed to hear mass once a month usually, the remainder of the good pastors time being divided between Islip, Babylon, Northport, Bel-port, Bay Shore and other sections of his pastorate. flexible temper required to lead coarse natures to a proper observance of their religious duties; but and while he strove by persuasion to draw men nearer to the cross, he has been known also in urgent cases to use a blackthorn cudgel to drive them away from the paths of the devil. Father Crowley has been thirteen years now in charge of the parish and has been a hard worker. He is respected by every man in the community, regardless of creed or sect, and is a genial gentleman in private life. In his thirteen years of service he has thoroughly redeemed the Catholic community of the locality from much opprobrium. When he came here there was a small wooden church, but it was burned down, and for some years there was no place of worship for his scattered flock but Euterpean Hall, the ministrels' stage and town meeting rostrum. Father Crowley put his shoulder to the wheel, and on

the ministrels' stage and town meeting rostrum. Father Crowley put his shoulder to the wheel, and en

THANKSGIVING DAY, 1867,
the corner stone of a handsome little Gothic church, to be styled St. Patrick's, was laid. On the 25th of June, 1869, the church was dedicated. His church here comprises about 500 worshippers, and the building, which is of brick, in the Gothic order of architecture, will seat about 500 persons. It has stained glass windows, is dinished neatly with white oak fittings interiorly, and has cost, with the ground it occupies, about \$25,000. The lot is nicely terraced and turfed, and is shaded by large eim and locust trees, making the location very pleasant.

To-day there was

A LARGE GATHERING OF THE PAITHPUL to witness the ceremony of consecrating a new bell for the church, and the Right Rev. Bishop Loughin, of the diocese of Long Island, officiated in the service of benediction. The bell was placed on a strong treste in the aiste in front of the altar, and about twenty minutes past eleven the right reverend prelate entered the chancel from the sacristy, clad in his full ecclesiastical vesture and wearing a mitre. The Rev. Father Crowley, a junior assistant and four accolytes bearing the crucifix, censer and candles, completed the officiating corps. The Bishop, advancing to the altar, in front of the steps, began the recital of the form of service of the Holly Trinty. With this infusion the bell was then marked with the sign of the cross by the Bishop, and afterward washed by the pastor and assistant with their hands and wiped with a napkin.

THIS PROCESS OF EXORUSE

was applied externally and internally. Proceeding to another portion of the right reverend

tor and assistant with their hands and wiped with a napkin.

THIS PROCESS OF EXORCISM
was applied externally and internally. Proceeding to another portion of the ritual the right reverend prelate took some sacred oil from a silver vial upon his thumb and made the sign of the cross with his thumb over the inscription on the bell. After a further recital of prayers his right reverence repeated a blessing in the name of the Trinity—sanotificatur et consecratur—and walked slowly around the bell, marking it with the sacred sign in holy oil at frequent intervals of its circumference. The bell was then thrown up on its swinging arms and the same sacred ceremony was repeated inside, the tongue of the bell being nuffled to prevent any accidental clamor. The bell was then baptized in the name of St. Patrick, after which a few sprigs of thyme, myrrh and other herbs were placed on the coals in the censor, and as the smoke ascended the vessel was placed under the bell, while the sacred fumes filed its mouth and enveloped it in a sacred mist emblematic of prayer. With a few more prayers and brief recitations the ceremony of consecration was closed and the clergymen left the altar to prepare themselves in vestments for the mass.

The Rev. Father Crowley officiated as celebrant,

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THE SERMON,

combining in it a brief admonition on the ceremony just concluded. He took his text from I. Corinthans, L., 23, the gospel having been read from the same chapter. In opening his address he said:—"it is written of the Almighty that He has written upon His thigh 'King of Kings and Lord of Lords,' and one of his attributes is wisdom, another ownipotence, another goodness, another truth, another mercy. If we look at His dealings toward mankind we shall observe that all these divine attributes are displayed by Him in favor of man. And in order that these attributes may be realized unto men He employs the foolish things of this world to confound the wise and the weak things to confound the strong, that no flesh may glory in the sight of Him that is almignty."

He then explained how Christ called His disciples from among the humblest ranks of men and commissioned them, as teachers and preachers, to spread His truths before all the world, and that God used every means, however small, whereby men might acquire grace from His suffering and death. He instituted the sacred rite of baptism—a little water and a little word, See what effect it had. This bell was dedicated to-day, not to be henceforward used for any profane purpose, but consecrated to holy uses. Its voice would summon His people to the house of praise, it might be to mourn the loss of some dear dead friend. It was to announce, again, at times the mystery of the incarnation by what is known as the "Angelus." They all knew what that sweet little prayer was, and the "Angelus" was often rung on bells to remind the people of that sacred mystery. It is often rung, too, at the Elevation of the Hust, so that those who are unable to attend thurch may, at their homes, be warned of the holy service and of the presence of the body of our Saviour, which was often rung, too, at the Elevation of the World. In this way, even, we cou BROOKLY MURCHES

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A congruence of the first being or the first being of the first b

from the residence of her brother-in-law, Adams
Trotter, No. 48 Downing street, New York.
Dablin papers please copy.
Bellenap.—At Somers Centre, Westchester
county, N. Y., among friends, on Friday, September 19, 1873, Edwin S. Bellenap, of Engabeth, N. J.,
in the 79th year of his age.
Relatives and friends are invited to attend his
funeral, from the Reformed Church, Port Richmond, Staten Island, on Monday afternoon, September 22, at half-past three o'clock. Boat leaves
pier 19 North River at half-past two o'clock; returning leaves Port Richmond at five and six

O'clock.

BENTO.—In Rio Grande de Sul, Brazil, on Thursday, August 7, 1873, of consumption, CLEMENTINA, wife of Joseph Bento, Jr., late of this city.

BRERRER.—Suddenly, at Albany, on Sunday, September 21, John T. McKnight Brerrer.

Notice of funeral hereafter.

BROWN.—Suddenly, on Sunday, September 21, JAMES M. BROWN, Jr., youngest son of James H. and Carrie Brown, aged 2 years, 1 month and 3 days.

BROWN.—Suddenly, on Sunday, September 21, and Carrie Brown, aged 2 years, 1 month and 3 days.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of his parents, No. 266 West Eighteenth street, on Tuesday, the 23d Inst., at two o'clock P. M., without further notice.

BUCHANAN.—ON Sunday, September 21, BRIDGET, the beloved wife of John Buchanan, a native of the parish of Crosslough, county Cavan, Ireland, in the 45th year of her age.

Funeral from her late residence, 256 Third street, on Tuesday, September 23, at two o'clock P. M. Her remains will be interred in Calvary Cemetery.

CARROLL—Mrs. ANNE CARROLL, Wife of Mr. Thomas Carroll and daughter of Mrs. Thomas Lennon, is shirrliand, county Down, Ireland.

Friends and relatives are respectfully invited to attend the funeral service, on Tuesday, September 23, 1878, at two o'clock, at No. 44 North Moore street, New York.

CASEY.—On Saturday, September 20, KAYIE, the beloved daughter of Mary and the late william Casey, aged 3 years and 11 months.

Funeral will take place on Tuesday, September 23, at cleven o'clock, from the residence of her mother, Bull's Ferry, N. J.

CISCO.—At Castleton Heights, Staten Island, on Saturday, September 20, ELIZA S., wife of joun Jay Cisco and daughter of the late Hon. Lewis H. and Laura P. Sandford.

Relatives and friends are invited to attend the funeral services, at Trinity chapel, Twenty-fith street, New York, on Tuesday, 23d inst., at four o'clock P. M. The remains will be interred in Trinity Cemetery.

COMERPORD.—Of consumption. James Comerporn, a native of Kill, parish of Clough, county Kilkendy, Ireland, in the 25th year of his age.

His friends and those of his brother-in-law, Thomas Walsh, are invited to attend the funeral, on Monday, September 22, from his late residence, No. 119 Union street, South Brookly.

Cook.—On Saturday, September 20, Sophia P. Cook,—On Saturday, September 20, Sophia P. Cook,—On Saturday, September 20, Sophia P. Cook,—On Saturday, September 20,

The relatives and friends of the family are respectfully invited to attend the funeral service, at the Spring street Presbyterian church, on Tuesday afternoon, at four o'clock. The remains will be taken to treenwood Cemetery for interment on Wadnesday morning.

spectfully invited to attend the funeral service, at the Spring street Presbyterian church, on Tuesday afternoon, at four o'clock. The remains will be taken to Creenwood Cemetery for Interment on Wednesday morning.

DECAMP.—At St. Mark's Hotel, New Brighton, S. I., on Saturday, September 20, Oscar DECAMP, aged 41 years.

Funeral services at four o'clock on Monday afternoon, September 27. The remains will be taken to Cayuga, N. Y., for interment.

Dobas.—On Sunday, September 21, Charles A., only son of Juliet S. Dobbs, aged 32 years.

Relatives and friends are invited to his funeral, from his mother's residence, 71 Perry street, on Tuesday, at two o'clock.

Dodin.—On Saturday, September 20, 1873, Edward P. Dodin, at the residence of his parents, 153 avenue B, aged 23 years, 4 months and 6 days.

May he rest in peace.

The relatives and friends of the family, also the students of St. Francis Xavier's College, New York, are respectfully invited to attend the funeral, of Tuesday, September 23, at ten o'clock A. M. The remains will be taken from his residence to St. Francis Xavier's college, New York, are respectfully invited to attend the funeral, of Tuesday, September 23, at ten o'clock A. M. The remains will be offered for the repose of his soul, and from thence to Calvary Cemetery for interment.

DUPTY.—On Saturday, September 30, CATHARINA, the beloved mother of Francis Duffy and Mrs. Lee, aged 82 years, a native of the parish of Tuilycorbit, county Monagnan, Ireland.

Her relatives and friends are respectfully fivited to attend the funeral, from her late residence, 624 East Fourteenth street, on Monday, the 22d inst., at half-past one P. M. precisely.

FAY.—In Brooklyn, on Saturday, September 20, Etazabrii P., widow of John G. Fay, in the 75th year of her age

Funeral from her late residence, No. 17 Hanover place, on Tuesday, 22d inst., at three o'clock P. M. Fishkr.—On Friday, September 12, Charless C. Plankr.—On Saturday, September 20, Italia, India, Sayita and Iriends of the family are respectfully invited t

street, East River, at a quarter past two; return train leaving Newbown at a quarter past five. Remains to be taken to Hempstead for interment on Tuesday morning.

Kinslow.—On Sunday, September 21, in Brooklyn, E. D., Mark B., only daughter of William W. and Mary Feresa Kinslow, aged 1 year, 8 months and 22 days.

Relatives and friends are respectfully requested to attend the funeral, from 108 Nouth Fourth street, on Tuesday, at two o'clock P. M.

Mainken.—In Brooklyn, on Saturday, September 20, only daughter of Catharine and the late John Mainken, aged 1 year and 5 months.

The relatives and friends of the family are respectfully invited to attend the funeral, from her late residence, corner Van Brunt and William streets, Brooklyn, on Monday, September 22, at two o'clock P. M.

Manden.—On Sunday morning, September 22 Mrs. Marky Madden, anative of the city of Dublin, in the 75th year of her age.

Relatives and friends of the family, and those of her son-in-law, William Fitzpatrick and James Rose, are respectfully invited to attend her funeral from the residence of her son-in-law, William Fitzpatrick and James Rose, are respectfully invited to attend her funeral from the residence of her son-in-law, William Fitzpatrick and James Rose, are respectfully invited to attend her funeral from the residence of her son-in-law, William Fitzpatrick, 1,036 Second avenue, on Tuesday, September 23, at one o'clock,
California papers please copy.

MERRITT,—On Sunday, September 21, Leonare Merritt, aged 68 years.

The relatives and friends of the family are respectfully invited to attend the funeral, from his late residence, 261 Madison street, on Wednesday atternoon, Soptember 24, at three o'clock. The remains will be taken to New Haven for interment.

MORNAY.—At Newart, N.J., on Saturday, September 20, H. W. MURRAY, eldest son of the late William Murray, of Hillsdaie, Columbia county, N. X.

Holding and the service of the souly of the late William Murray, of Hillsdaie, Columbia county, N. X.

Holding and the service of the sou

offered for the repose of her soul; thence to the Cemetery of the Holy Cross, Flatbush, for Interment.

Shaw.—On Sunday, September 21, Charles James Hippert, son of Frederick and Betsey Shaw, aged 5 years and 5 months.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of his parents, No. 122 West Seventeenth street, on Wednesday atternoon, at one o'clock.

SUTHERLAND.—At Nevesink, N.J., on Sabbath morning, September 21, at half-past nine James Sinclain, widow of William Sutherland, in the 34th year of her age.

Relatives and friends of the family are respectfully invited to meet the funeral, at the loot of Franklin street, New York, at twelve colock, Wednesday morning September 24. Carriages will be in attendance.

Wick, Caithness (Scotland) papers please copy.

Suffon.—At Passaic, N. J., John Suffon, in 212 odd year.

The relatives and friends of the family are respectfully invited to attend the funeral, from the St. John's Episcopal church, on Tuesday, September 23, at half-past two P. M.

English papers please copy.

VAN DUZER.—At Middletown, Staten Island, on Sunday, September 21, Addletown, Staten Island, on Sunday, September 21, Addletown, Windinay, September 20, Att wo o'clock P. M., from her mother's residence, in the Chone.

WYNN.—in Brooklyn, on Saturday, September 20, Virginia Conway, wile of William Wynn.

Friends of the family are invited to attend her funeral on Tuesday, the 23d inst., at half-past three o'clock P. M., from the residence of her brother-in-law, H. W. Harnes, No. 230 Harrison street.